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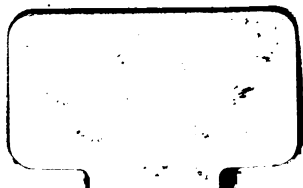
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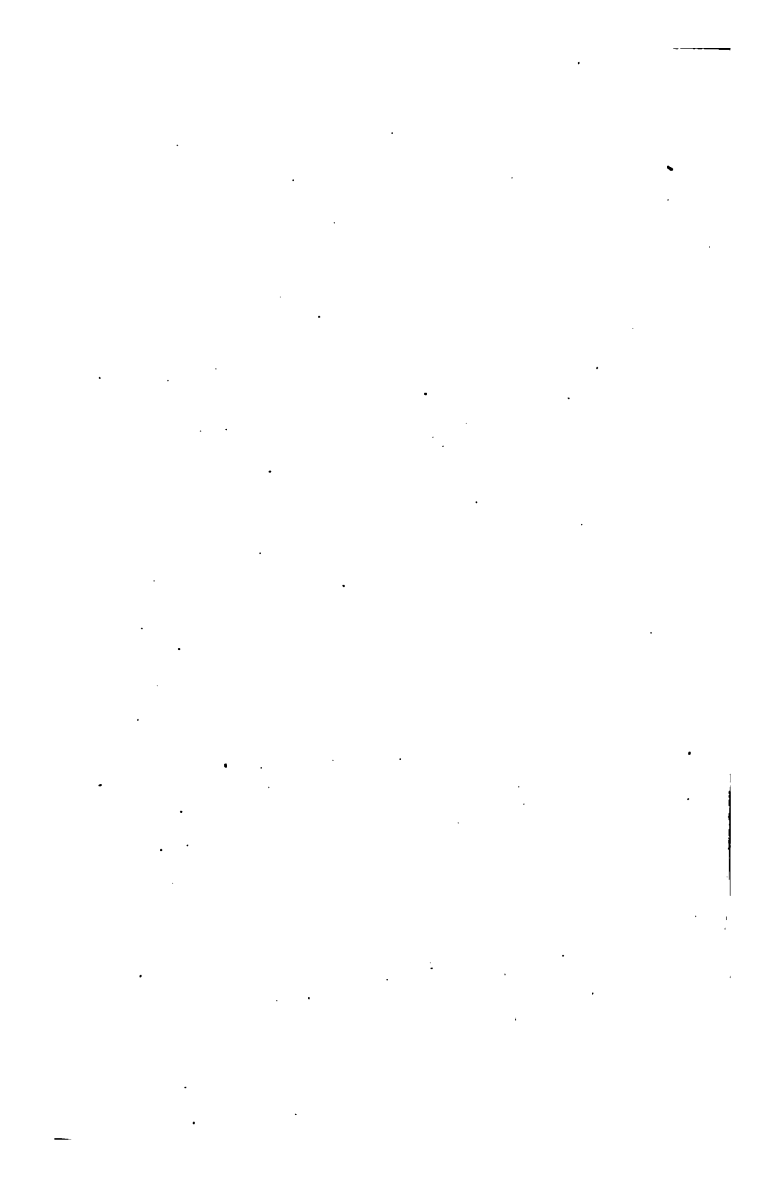


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THE
ORIENTAL CHURCH,
AND
THE LATIN.

BY
JONAS KING,
UPWARD OF FORTY YEARS MISSIONARY IN PALESTINE AND GREECE.

New-York :
JOHN A. GRAY & GREEN, PRINTERS AND STEREOTYPERS,
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Dedicated

TO THE GOOD PEOPLE IN ENGLAND AND AMERICA,

WHO WISH TO UNITE WITH

The Oriental Greek Church.

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THE PARDON GIVEN TO PILGRIMS AND OTHERS BY THE
GREEK PATRIARCH OF JERUSALEM.

FAREWELL LETTER
OF
JONAS KING
TO
HIS FRIENDS IN PALESTINE AND SYRIA,
SEPTEMBER 5th, 1825.

WRITTEN IN ARABIC, AND FORTY COPIES OF IT SENT IN MANUSCRIPT.

DEAR FRIENDS:

As I have often been asked in this country, "Have the English any religion? Do they believe in the Divinity of Christ? Do they hold to the Sacraments of Baptism and the Lord's Supper?" I have thought proper, before my departure from you, to give you, in few words, some of the leading Articles of my own faith, and then exhibit to you some rea-

sons why I cannot be a Roman Catholic.

1. I believe, and do firmly maintain, that there is but one God, the Creator and Preserver of all things, and that he mysteriously exists in three persons, the Father, and the Son, and the Holy Ghost, to whom be glory and honor and power for ever and ever. Amen.

2. I believe, that God created man perfect, and for his own glory, and that the glory of God ought to be the aim of every intelligent creature.

3. I believe, that perfect moral rectitude in man consists in loving God with all the heart, and his neighbor as himself.

4. I believe, that man, by eating of the forbidden fruit, fell from his state

of rectitude, and that now all men are, by nature, corrupt, depraved, under the bondage of sin, and that there is no deliverance from it, except by the death and sufferings of our Lord Jesus Christ, and that all, who truly believe in him, are justified, freely, through his blood, by the grace of God.

5. I believe, that the Scriptures of the Old and New Testament, as received by the primitive Christians, are the only guide and the only rule of our faith and practice.

6. I believe, that Jesus Christ, who was of the seed of David, according to the flesh, died for our offences, and rose again for our justification, and that faith in him is requisite to salvation, and that good works are the

inseparable fruits and the evidences of a true saving faith.

7. I believe, that no man ever does possess true faith, or perform works that are good in the sight of God, till he be regenerated by the influences and by the power of the Holy Spirit, born again, not of the flesh, but of the Spirit, and that this renewal by the Holy Spirit is signified by the washing of water in Baptism.

8. I believe, that it is necessary, as a sign and seal of our faith, to be baptized in the name of the Father, and of the Son, and of the Holy Ghost.

9. I believe, that all true Christians ought to partake of bread and wine in remembrance of the death of their Lord, and that as oft as they eat that bread and drink that cup, they do

show forth the Lord's death till he come.

10. I believe, that Jesus Christ is the sole Head of the Church, and that all his true disciples are brethren.

11. I believe, that when the last trumpet shall sound, all that are in their graves shall come forth, and that every one will be judged and rewarded according to the deeds done in the body.

12. I believe, that all who die impenitent shall go away into everlasting punishment, but the righteous into life eternal.

I shall now proceed to give you some reasons which prevent me from being a Roman Catholic.

I cannot be a Roman Catholic for

many reasons, among which are the following :

1. The Roman Catholic Church says that the Pope is the Master and Head of the Christian Church ; whereas St. Paul teaches us that Christ is the Head, as you may clearly see in his Epistle to the Ephesians, in which he says : " Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come ; and hath put all things under his feet, and gave him to be head over all things to the Church, which is his body." (Eph. 1 : 20-23.)

And again he says : "That we, henceforth, be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but, speaking the truth in love, may grow up into him, in all things, which is the head, even Christ ; from whom, the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. 4 : 14-16.)

He says also in his Epistle to the Colossians : "Who is the image of the invisible God, the first-born of every creature ; and he is the head of the

body, the Church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." (Col. 1:15-18.)

In the Gospel of St. Matthew, it is said: "But be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ." (St. Matt. 23:8-10.)

St. Peter said: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being

ensamples to the flock." (1 Peter 5 : 2, 3.)

Now the Pope bears in his hand an earthly sword, and rules as the lord of the world. For several hundred years after Christ, there was a Bishop at Rome, but not one who dared to blaspheme, and call himself the head of the Church. The primitive Christians never thought of calling any one the head of the Church but Christ.

2. St. Paul, in his Epistle to Timothy, wrote thus: "A Bishop then must be blameless, the husband of one wife." (1 Tim. 3 : 2.) And in the succeeding chapter he says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spir-

its, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared as with a hot iron; forbidding to marry," etc. (1 Tim. 4 : 1-3.)

The Roman Catholic Church teaches the contrary, and says that a bishop must *not* be the husband of one wife, and in many cases, *forbids to marry*.

3. St. Paul says: "For there is one God and one Mediator between God and man, the man Christ Jesus." (1 Tim. 2 : 5.) And our Lord Jesus said: "No man can come to the Father, except by me." (St. John 14 : 6.)

The Roman Catholic Church makes the Virgin Mary and all the Saints and Angels, Mediators.

4. The second of the Commandments, which God wrote upon two

tables of stone, is: "Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or in the earth beneath, or that is in the water under the earth thou shalt not bow down to them nor serve them," etc. (Exod. 20 : 4, 5.)

The Roman Catholic Church makes legions of them, and bows down before them.

5. St. John, the beloved, says: "And the blood of Jesus Christ, his Son, cleanseth from all sin." (1 John : 1-7.)

The Roman Catholic Church says that Purgatory is necessary in certain cases in order to cleanse from all sin, and if so, then salvation is not wholly by the sufferings of Jesus Christ.

6. The ancient Patriarchs, as Abraham, Isaac, and Jacob, prayed to God,

and all the Prophets in like manner prayed to God. Said Christ: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (St. Matt. 4 : 10.)

St. Paul said: "But in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God." (Philip. 4 : 6.) All the Apostles prayed to God, and worshipped him alone. Peter would not permit Cornelius to worship him. (Acts 10 : 25, 26.) In the Revelation we read: "And I John saw these things and heard them; and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, See thou do it not; for I am thy fellow-

servant, and of thy brethren the prophets, and of them that keep the sayings of this book ; worship God." (Rev. 22 : 8, 9.)

Christ said to his disciples : " When ye pray, say, Our Father, who art in heaven."

Now, the Roman Catholic Church teaches her children to adore saints and angels, and to pray to them, and to say, " O thou holy Mary ! thou mother of God ; O St. Peter ! O St. Antonius ! O St. Michael !" etc., etc., while there is no command, or precept, or permission in the whole Book of God, to pray to any but God ; nor is there any example found in all the Sacred Scriptures of a prayer's being offered to any of the Saints, except it be that of the rich man, in hell, who lifted

up his eyes, being in torment, "and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." (St. Luke 16 : 24.)

7. Christ commanded his disciples not only to eat bread, but to drink wine in remembrance of his body that was broken, and his blood that was shed for the remission of sins. Says St. Paul: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you :
do in remembrance of me. After

the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come." (1 Cor. 11 : 23-26.)

But the Roman Catholic Church, contrary to the command of Christ and the custom of the primitive Christians, gives the bread only in the Lord's Supper, and that she considers also literally as a daily sacrifice; whereas the Apostle Paul says: "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now

once in the end of the world, hath he appeared to put away sin, by the sacrifice of himself. And as it is appointed unto men *once* to die, but after this the judgment, so Christ was *once* offered to bear the sins of many." (Heb. 9 : 25-28.)

8. St. Paul speaks most clearly against the use of languages in the church, which the hearers do not understand. He says, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful;" and, "How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" And, "I thank my God I speak with tongues more than you all; yet in the church, I had rather speak five words,

with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." "But if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God." (1 Cor. 14 : 14-28.)

The Roman Catholic Church throughout Europe prays in Latin, and that branch of it called Maronite and Syrian prays in Syriac, which languages the common people do not understand.

9. Christ said: "He that believeth on the Son hath everlasting life." (St. John 3 : 36.) And again: "He that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." (St. John 11 : 25, 26.)

Said St. Peter: "To him gave all

the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." (Acts 10 : 43.)

Said the trembling jailer to Paul and Silas : "Sirs, what must I do to be saved ? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16 : 30, 31.)

The Roman Catholic Church says that there is no salvation for us if we do not believe in the Pope.

10. The Bible represents us as receiving pardon by the merits of Christ alone.

The Roman Catholic Church pretends that she has, in store, a great quantity of the merits of the saints,

by which she can give indulgences, especially when well paid for them.

11. Surely Christ never commanded his disciples to use persecution, or to shed the blood of Jews, Pagans, or Christians. On the contrary, he told them that they would themselves be persecuted. And St. Paul said : "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3 : 12.)

The Roman Catholic Church has, several times, used the most dreadful persecutions against the Protestants in Europe. It is computed that she has burned in the fire at least two hundred and thirty thousand who believed in Jesus, and who took the Sacred Scriptures as the guide and rule of their faith and practice, but who did not be-

lieve in the Pope. She has also slain multitudes with the sword, by imprisonments, with racks, with torments too horrible to be named, in her hellish houses of Inquisition, called the "St. Officio."

Thirty thousand were slain in France in one day, which is called St. Bartholomew's Day.

Thus are her garments stained with the blood of the saints.

12. St. Paul wrote his Epistles, not to the clergy simply, but to the churches, which were composed, for the most part, of ordinary people, who were not very wise or noble. "You see," said he, "your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the fool-

ish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty." (1 Cor. 1 : 26, 27.)

It was, for the most part, to such that Paul addressed his Epistles.

But the Roman Catholic Church says that the common people ought not to have the Word of God in their hands, nor read it.

St. John says: "I write unto you, fathers, and unto you, young men, and unto you, little children." (1 John 2 : 13.) But the Roman Catholic Church thinks that the Sacred Scriptures are generally a dangerous thing to put into the hands of children.

St. Paul said to Timothy, who had been accustomed to the reading of the

Holy Scriptures from his childhood :
“And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works.” (2 Tim. 3 : 15–17.)

The Roman Catholic Church thinks it is *not* profitable unless accompanied by a commentary from some one of her learned men.

St. Peter addressed his Second Epistle to every true believer in Christ, and in the first chapter he says : “ We have also a more sure word of prophecy; whereunto ye do well that ye take

heed, as unto a light that shineth in a dark place." (2 Peter 1 : 19.)

The Roman Catholic Church says you will do well to let those books alone, mind what the priests say, and pay your tithes.

Christ said : "Search the Scriptures." (St. John 5 : 39.)

The Roman Catholic Church says to the greater part of her children : Search them *not*.

Said the prophet Isaiah : "To the law, and to the testimony ; if they speak not according to this word, it is because there is no light in them." (Isaiah 8 : 20.)

The Roman Catholic Church says, to the Pope and the Councils ; if they speak not according to their decisions, there is no light in them.

God—blessed and exalted be he—has sent down the Holy Bible to the children of men for their instruction and guidance and consolation; in it he has made a revelation of himself; and the Roman Catholic Church does all in her power to prevent the circulation of it. The angel, “having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,” has taken his flight in the midst of heaven; but the Roman Catholic Church would fain clip his wings, and tear from his hand the sacred volume, and burn it in the fire.

With that book open before me, I can never be a Roman Catholic.

I am well aware that many in this land call me a heretic, and a dissemi-

nator of false doctrines; and I confess, in the language of St. Paul, "that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." (Acts 24 : 14.)

If they can prove from the Word of God that my doctrines are false or corrupt, I openly declare myself ready to renounce them. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

But if they cannot show them to be false—and surely they cannot—if the doctrines which I preach are the pure doctrines taught in the word of God, then it is their duty to embrace them, and become true Christians, though it

should be amidst the scorn and derision of all the people, and of the world itself; though it should be attended with the loss of office and emoluments, nay, more, of all earthly good; though they should be cast out of the synagogue, and be considered as the filth and offscouring of all things, by every man and woman on earth; though they should be hated by their nearest relations, and be given up to death itself. "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life, for

my sake, shall find it." (St. Matt. 10 : 37-39.)

I do not wish that they should call themselves Englishmen in religion, nor do I wish this of you; but I do wish that not only they and you, but also all that dwell on the earth, should become true, genuine Christians, according to the Gospel of our adorable Lord and Saviour Jesus Christ.

It is now between two and three years since I came into Asia, and ye know what has been my manner of life among you. I have wronged no man. I have defrauded no man. So far as I have had opportunity, I have testified to Jews, Greeks, and Catholics, repentance toward God, and faith toward our Lord Jesus Christ; and I have not shunned to declare unto you

all the counsel of God. I have coveted no man's silver, or gold, or apparel. Nor have I ever offered you silver, or gold, or apparel, in order to bring you over to my faith; though I have been willing to risk health and life and the enmity of many, in order to put into your hands the inestimable treasure of the Word of God.

"And now," my friends, "I commend you to God, and to *the word* of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." I am now going from you to a far distant land, and probably we shall never see each other's faces again in this world. But we shall soon meet in the world of spirits.

I pray God that we may, by his

grace, through our Lord Jesus Christ, meet in peace, and unite together in the heavenly Canaan, in the New Jerusalem, on Mount Zion above, in singing "praises to the Lamb, that was slain and has redeemed us to God by his blood;" and that we may join with all the heavenly hosts in saying: "Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen."

I shall ever be mindful of your civilities and kindnesses, and your friendship toward me, and be assured that you will never be forgotten by your friend and servant,

JONAS KING.

To my Friends in Jerusalem, Ramla, Joppa,
Tyre and Zidon, Bairout, Der El Kamar,
Damascus, Aleppo, Tripoli, and Antioch.

ANSWER OF JONAS KING

TO A

PAMPHLET ENTITLED, "THE TWO CLERGYMEN,"
... BY THE BISHOP OF KARYSTIA, MACAR-
IUS KALLIARCHUS. ATHENS, 1862.

TRANSLATED FROM THE ORIGINAL GREEK BY THE AUTHOR.

JONAS KING TO MACARIUS, BISHOP OF
KARYSTIA, GREETING :

To-day, January 10th, (22d,) 1863,
in a bookstore, I saw for the first time,
a pamphlet, entitled, "*The Two Clergy-
men,*" by the Bishop of Karystia, Ma-
carius Kalliarchus.

In this pamphlet you mention my
name, and two books written by me,
the one entitled, "*Exposition of an
Apostolical Church,*" and the other,

"The Religious Rights of an Apostolical Church," both of which you call *blasphemous* and *very erroneous*.

Afterwards, instead of showing in what the error and blasphemy consist, you begin to speak, "*Chapter 1st, of the perpetual virginity of the Mother of God.*"

But what thing blasphemous or erroneous with regard to her, these two books contain, I do not understand. Concerning her, (the mother of Christ,) neither you nor I know any thing more than what is written in the four holy Gospels, and in the first chapter of the Acts of the Apostles, because in all the Epistles of all the Apostles to all the churches, her name is not mentioned even once. And the first five Apostolical fathers in the first age

after Christ say nothing more concerning her than what is found in the Gospel.

From the four Evangelists we learn that she was called Mary, and that of her "was born Jesus, who is called Christ," (Matt. 1 : 16;) and that "when as his mother Mary was espoused to Joseph before they came together, she was found with child of the Holy Ghost," and that Joseph "was minded to put her away privily," but that the angel of the Lord appeared unto him in a dream, saying : "Fear not to take unto thee Mary thy wife," and that he did as the angel of the Lord had bidden him, and "took unto him his wife, and knew her not till she had brought forth her first-born son ; and

he called his name Jesus." (Matt. 1 : 18-25.)

That Joseph took her as his lawful wife, and that she married him according to the law of the Jews, there exists not the slightest doubt; for the genealogy of Christ is reckoned through Joseph. "The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, . . . and Matthan begat Jacob, and Jacob begat Joseph, the *husband of Mary*." (Matt. 1 : 1-16.) "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph." (Luke 3 : 23-38.)

That the genealogy of Christ should be reckoned through Joseph if she were not lawfully married to him as

his wife, would be a deception and a lie.

And they both brought him into the temple to present him to the Lord, as his parents. "And when the parents brought in the child Jesus, to do for him after the custom of the law," etc. (Luke 2 : 27.) And this would have been a deception had they not been lawfully married.

"Now his parents went to Jerusalem every year, . . . and his mother said unto him : Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing." (Luke 2 : 41-48.)

How could she say this, and the Evangelist call them the parents of Christ, if they were not lawfully married ?

As such, all the Jews in the place where they lived, considered them. "And they said, Is not this Joseph's son?" (Luke 4 : 22.) "And when he was come into his own country, he taught them in their synagogue, inso-much that they were astonished, and said, Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joseph? and Simon, and Judas? And his sisters, are they not all with us? Whence, then, hath this man all these things? And they were offended in him." (Matt. 13 : 54-57.) "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know?" (John 6 : 42.)

When they journeyed together into

Egypt, and remained there a certain time, and returned together to Nazareth, if they were not lawfully married would not their journey together have produced great scandal among all their acquaintances?

Could a woman in Athens, betrothed to a man and not lawfully married, travel alone with him into Egypt, and remain there some time and return without giving occasion of scandal? I think not.

Some say that Joseph was an old man; but whence they learned this, I know not, for neither the Gospel nor any of the first apostolical fathers say this.

Besides, the Gospel says that he was betrothed with the intention of taking her as his wife, when "she was

found with child." From this, does it not appear that he was not so old, since he sought to marry?

Had they lived together, not being lawfully married, and she brought forth a child, would she not have been considered by all the Jews as guilty of fornication? for they knew nothing of the miraculous conception by the influence of the Holy Ghost.

And as the Jews sought occasion to speak against Christ, would they not have mentioned his birth of a woman not married as a disgrace, as a cause of accusation, as a thing for which his mother, according to the law of the Jews, would have been stoned?

But, reading the passage in Luke 2:4-5: "And Joseph also went up from Galilee, out of the city of Naza-

reth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, (τῇ μεμνηστευμένη αὐτῷ γυναικί,) being great with child," some one may suppose that she was only betrothed and not married.

I answer, however, that the Greeks called a lawfully married wife "μνηστῆν," as opposed to a concubine. (See the *Iliad* of Homer, Book 7th, line 246, "ἄλοχος μνηστή.")

"Ἄλοχος μνηστῆ" is equivalent to "μεμνηστευμένη γυναικί." "Ἐνθα δὲ παῖδες κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν," that is, as Theodorus Gazé* translates it, "where the sons of Priam were sleeping with

* Μετάφρασις. Θεοδώρου Γαζῆ.

their wives, married according to espousals."

From all that has been previously said, it is manifest that Mary was the lawful wife of Joseph, and that Jesus was, according to the law of the Jews, the son of Joseph, and on this account his genealogy was truly reckoned through Joseph, and thus he was the son of David, though he was not actually his son, but was formed miraculously in the womb of Mary by Him who formed also Adam "of the dust of the ground," and Eve from a rib of Adam, and who is able to do all things according to his will.

If, therefore, she was lawfully married to Joseph, was it a sin to have other children after the birth of Jesus Christ? Is marriage defilement? No,

most surely no—"Marriage is honorable in all." (Heb. 13 : 3.)

The first institution which God appointed for man before he sinned, while yet in Eden, was that of marriage; and he said, "Multiply," etc.

Jesus Christ, as God, and as the Creator of all things, instituted marriage, and the first miracle which he performed was at a marriage, that he might honor, and as it were, ratify his first institution. Shall we then say that his institution is defilement? Surely not! Abraham, Isaac, and Jacob, Moses and Aaron, Samuel, and almost all the prophets, all the priests and the high-priests mentioned in the Old Testament, were married. And Peter, and almost all the Apostles of Jesus Christ, were married. "Have

we not power," said Paul, "to lead about a sister, a wife, as well as the other Apostles,* and as the brethren of the Lord, and Cephas?" (1 Cor. 9 : 4-5.) Had they led about "a *sister woman*" without being married, it would have been a great scandal even to the idolaters themselves.

Besides, the Scripture says: "A bishop then must be the husband of one wife, . . . one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God?" (1 Tim. 3 : 1-6.) He says also, "that in the latter times

* The English translation "as other Apostles," is not correct. In the original Greek it is "as the other Apostles."

some shall depart from the faith, giving heed to seducing spirits, . . . speaking lies in hypocrisy, . . . forbidding to marry," etc. (1 Tim 4 : 1-6.)

God said, "It is not good that the man should be alone," and he formed for him a woman, (Gen. 2 : 18-22,) and he himself brought her to him. And at the present day, God, our Creator, forms, in all parts of the world, about as many men as women. In every village is found nearly the same number of males and females. And this shows the order and will of God.

But when some began to apostatize from the faith, they began also to think that marriage is not holy and honorable in all ; that "it is good that the man should be alone," that it is even better ; that marriage is defilement,

and in imitation of certain ancient nations, began to forbid to certain persons marriage; and as there were in Rome Vestal Virgins, began to have nuns among Christians, and as in the Eleusinian Mysteries, the Hierophant, (*Ἱεροφάντης*,) the initiating priest, was required to be unmarried, so there should be also in the Church of Christ certain persons unmarried, to perform the Christian mysteries; and then some began to say that Mary could not have been the wife of Joseph, and that he was an old man and only her protector. I say that *then* some began to say this, for in the whole word of God no such thing is found, nor is it to be found in any writing of any Christian in the first century after Christ. And all which they said after the first century

after Christ, is simple conjecture, and has no foundation either in the New Testament or in the first apostolical fathers, Polycarp, Ignatius, etc.

Marriage, then, is not defilement; and if Mary had other children after the birth of Christ, it was not sin, but a thing in accordance with the command of God, the institution of the Holy Ghost and of Jesus Christ.

But whether she had other children, we know nothing, except what we read in the four Gospels and in the first chapter of the Acts of the Apostles.

What do we find, then, in the Gospels and in the Acts of the Apostles?

One of the Evangelists says: "While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him.

Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee." (Matt. 12 : 46, 47.)

Another Evangelist says : "For neither did his brethren believe in him." (John 7 : 5.)

On one occasion the Jews said : "Is not this the carpenter's son ? is not his mother called Mary ? and his brethren James, and Joses, and Simon, and Judas ? And his sisters, are they not all with us ?" (Matt. 13 : 55, 56.)

And the writer of the Acts of the Apostles says : "And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, and Philip and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and

Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication with the women, and Mary, the mother of Jesus, and with his brethren." (Acts 1 : 13, 14.)

Paul says: "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the Apostles saw I none, save James, the Lord's brother." (Gal. 1 : 18, 19.)

And James was called by various ecclesiastical fathers, "*ἀδελφῶτος*," *the brother of God*.

And in the so-called *Apostolical Constitutions*, it is said: "And I, James, a brother of Christ according to the flesh, but a servant as of the only begotten of God, and bishop by the Lord

himself," etc. (Book 8th of the *Apostolical Constitutions*, chap. 35.)

Now, considering these and such like, is it a sin, error, and blasphemy for any one to think that Christ had brothers according to the flesh? Did he not take on him our nature? "For verily, he took not on him the nature of angels; but he took on him the seed of Abraham," says Paul, "wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful, etc." (Heb. 2 : 16, 17.)

In the second chapter (of your work) you undertake to show that Mary had exceedingly great and distinguished holiness, above all saints, men, or women. In this you differ much from some of the distinguished fathers of the Eastern Church, Chry-

sostom, Epiphanius, etc. Chrysostom says: "And when the woman lifted up her voice and said, Blessed is the womb that bare thee, he did not say, she is not my mother, but if she wishes to be blessed, let her do the will of my Father; for such an one is brother and sister and mother. Oh! what honor. Oh! what virtue. To what height does he raise him who walks according to it! How many women blessed that holy virgin, and wished to become such mothers, and leave all (for this). What then is the hindrance? for, behold, he has prepared a wide way, and it is possible not only for women but also for men to be placed in such order, rather in a much greater still; for this constitutes one his mother much more than those pangs of birth; so that if

that was worthy to be blessed (μακαριστὸς) by much more this, inasmuch as it is more important. Do not, therefore, desire simply, but carefully walk in the way which leads to the thing desired." (See the 44th Homily of Chrysostom, vol. vii. pages 467-469. Paris edition, 1727.)

Indeed, Chrysostom, in that Homily, condemns her (Mary) as manifesting a "*superfluous desire of honor*," (φιλοτιμίαν περιττήν,) "*folly*," (ἀπόνοιαν,) "*vainglory*," (κενοδοξίαν,) because, while he (Christ) was yet speaking, she sought to speak with him. He says: "What she undertook was a work of superfluous desire of honor; for she wished to show to the people that she ruled and governed him, not yet fancying any thing great concerning him; and for this reason

she came to him at an unsuitable time. See then the folly both of her and of them, (his brethren,) for while they ought to have entered and heard him with the multitude, or if they did not wish to do this, to wait till he finished his discourse, and then come to him. But they called him out and they did this in the presence of all, showing a superfluous desire of honor, and wishing to show that with much authority they commanded him, which John the Evangelist shows and condemns; for, referring to this very thing he said, 'While he yet talked to the people,' as if he had said, Was there not another time? Was it not possible for them to speak with him privately? And what did they wish to say? For if they had wished to speak concerning the doc-

trines of truth, they ought to have proposed them publicly, and speak before all, so that the others also might be benefited; but if concerning other things which interested them only, they ought not to have been in such haste, for if he did not permit to bury a father that the following of him might not be interrupted, how much more they ought not to stop his public discourse for things of no consequence; whence it is manifest that they did this from vainglory," etc.

Did Chrysostom, then, who said this concerning the mother of Christ, have, concerning her, the views which you expressed in your pamphlet? It seems to me not. But let every one judge.

Says Epiphanius: "Yes, indeed, holy was the body of Mary, but not God.

Yes, verily, the virgin was a virgin, and honored, but was not given to us for worship, but she worshipped him who was born of her according to the flesh, but who came down from heaven out of the Father's bosom. And for this the Gospel secures us, saying words spoken by the Lord himself, as follows, 'Woman, what have I to do with thee? mine hour is not yet come;' so that from this 'Woman, what have I to do with thee?' none might suppose that the holy virgin was any thing more; he called her woman, as prophesying with regard to the schisms and heresies which were afterwards to take place on the earth, that none should fall into this foolish heresy from exceeding admiration of the saint. . . . Let Mary be honored; but let the Father,

and the Son, and the Holy Ghost be worshipped. But Mary let no one worship." (See Epiphanius, vol. i. pages 1057-1067, Paris edition, 1622.)

Christ did not say that his mother excelled all other saints, male and female; but that whosoever, man or woman, doeth the will of God is equal to her—"brother, and sister, and mother." "For whosoever shall do the will of my Father, which is in heaven, the same is my brother and sister and mother." (Matt. 12 : 50.)

The word "*μενοῦνγε*," (yea, rather,) in Luke 11 : 27, Chrysostom understood as meaning *rather*, (*μᾶλλον*,) and not *surely*, (*βέβαια*,) as you understand it.

And the phrase *ἕως οὗ*—*till*, in Matthew 1 : 25, "And he knew her not *till* she had brought forth her first-born

son," Chrysostom says, does not show that he did not know her *after* the birth of Christ, though he did not believe that he knew her. He says: "So also here the word *ἕως*—*till*, assures us as to what was *before* the birth, but as to what was *AFTER* that, leaves you to suppose. For what was necessary for you to learn from him, this he has said, namely, that the virgin remained intact (*ἀνέπαφος*) till the birth. But that which seemed a consequence of the things said and confessed, this he leaves to you to understand," etc. (See Chrysostom, vol. vii. page 77, Paris edition, 1627.)

That is, the phrase "*ἕως οὖν*" — *till*, may signify *never*, and it may *not* signify *never*. For example, I ordered my servant to remain in the house, "*ἕως οὖν*,"

till I return, and he remained, *ἕως οὖ*, *till* I returned. This certainly does not signify that he remained in the house *for ever*. “And the earth was without form and void, and darkness was upon the face of the deep” *till* “the spirit of God moved upon the face of the waters;” this surely does not mean that the earth remained without form *for ever*, and that the darkness was eternal.

From the circumstances and from what is said concerning a subject, we may learn the meaning of the word *till* — *ἕως οὖ*.

But as to the subject of *marriage*, I do not see any thing to hinder married people from having children according to the command of God, unless marriage be considered a defilement. And Mary might have had other children

after the birth of Christ, and yet be as unspotted and undefiled and holy as Sarah was, who bore a child to Abraham, the friend of God.

As to the worship of her, I say that if we ought to worship her because she received and bore Christ in her womb, we ought, for the same reason, to worship the earth because he was buried in it, and the world because he remained in it thirty-three years, and heaven because it is his throne, and the universe because he is everywhere present and fills all. But no apostle, no disciple of Jesus Christ ever exhorted any man to worship Mary. And in all the Epistles of all the apostles, her name, as I have already observed, is not even once mentioned.

As to the worship of images and the

passage of St. Basil, which you mention, "For the honor of the image passes over to the prototype," I answer that St. Basil said this with regard to Christ, and not material images, which Christians had not in the churches in the time of St. Basil; he said it concerning Christ, that he is the image of God, and that we ought to worship him. And this is true.

Eusebius, surnamed Pamphilus, one of the 318 "*Inspired Fathers*" who were assembled in the first Ecumenical Council at Nice, whom the great St. Basil called "trustworthy," and the great St. Constantine addressed as "*brother beloved*," and concerning whom he said, that "by the testimony, so to say, of the whole world, he was worthy to be bishop of every church, (πάσης

ἐκκλησίας,) wrote (according to the testimony of the 7th Œcumenical Council,) to Constantia Augusta, sister of Constantine the Great, never to receive an image.

In the Acts of the 7th Œcumenical Council is found the following: "In the same manner also, Eusebius Pamphilus, wrote to Constantia Augusta, who had asked to send her an image of Christ, as follows: 'And as you have written to me concerning a certain image, as it were, of Christ, wishing this image to be sent to you by us, what and what kind of image do you say is that which you mention of Christ? Which do you wish? the true and unchangeable, and bearing his natural characters, or that which for us he assumed, clothing himself with the form

of a servant? But as it respects the form of God, I myself do not suppose you seek it, having been once taught by him that no one knoweth the Father except the Son; and that no one ever knows him properly except the Father, who begat him. . . . But you, no doubt, ask for the image of the form of the servant and of the flesh which he for us assumed. But even this, we have learned, is mingled with the glory of the divinity, and that the mortal has been swallowed up of life. . . . Who, then, is able to depict with dead and lifeless colors and shades the shining and radiant glories of such worth and glory? when even the divine disciples upon the mountain, could not endure to behold him, but fell upon their faces, confessing that

the sight was to them insupportable. If, therefore, his incarnate form was then so changed by the divinity dwelling in it, what must be said, when, having put off mortality and washed away corruption, and changed the appearance of the form of the servant into the glory of the Lord and God, after the victory over death, after the ascension into heaven, after being seated on the Royal Throne, at the right hand of the Father, after the rest in the unnamed and unutterable bosom of the Father? into which having entered and to which having been restored, the heavenly hosts praise him, saying: "Lift your heads, O ye gates, and be ye lifted up, ye everlasting doors,' and the king of glory shall come in." . . . Eusebius also being of this party, as

has been shown both by his letters and historical writings, rejected as a Theopaschite (θεοπασχίτης) an image of Christ; and for this reason wrote to Constantia, the wife of Licinnius (Λικιννίου) sister of Constantine the Great, that with him was never found an image." (See Acts of the Œcumenical Councils, vol. ii. pages 856, 857, Paris edition, 1761.)

These things the seventh Œcumenical Council testified concerning the most distinguished father in the Œcumenical Council at Nice, Eusebius Pamphilus, who was condemned by this same seventh Œcumenical Council, although he was one of the 318 "INSPIRED FATHERS," and St. Constantine called "Ἰσαπόστολος" *equal to an apostle*, had with him intimate friendship to

the end of his life, and he died only three years before Eusebius died.

Were, then, "*the divine Fathers*" who constituted the Councils, inspired and equal in power to the Apostles, as you say in the 9th chapter of your Pamphlet, "Concerning the Inspiration of the Holy Councils," though they contradict each other? and which shall we consider the more orthodox, Eusebius, one of the 318 "inspired Fathers," the intimate friend of Constantine the Great, the "equal to an apostle," the most distinguished member of the first Œcumenical Council in Nice, who wrote, as I believe, the Creed (Σύμβολον) of the Eastern Church, or the seventh Œcumenical Council, assembled 787 years after Christ, which condemned

him? Let every intelligent man judge.

Christ says: "Where two or three are gathered together in my name, there am I in the midst of them." This, two or three *Americans* may claim; and it is as true for them as it is for the Romans or the Greeks. Where they are gathered together for prayer, for the preaching of the word of God, that they may sing spiritual songs, that they may ascribe to him glory, there he is in the midst of them; but not there where they are gathered together to legislate for others; because in religion "there is one law-giver," as James, "the brother of God," (*ἀδελφὸς θεός*), tells us, (James 4 : 12;) and our Lord Jesus Christ condemns those who "teach for doctrines *the com-*

mandments of men." (Mark 7 : 7-13.)

And he said to his disciples: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." (Matt. 28 : 19, 20.) Their work was to teach men to observe whatsoever Christ had commanded, and nothing more. He gave them no power whatever to legislate, but commanded them to preach the commandments of God. Addition to what God has commanded, or diminishing from it, is prohibited. Every thing human may be faulty, whether it be the work of one man or of a whole nation, or a whole church, either Jewish or Christian. The Jews not being satis-

fied with the simple word of God, and with what he had commanded, added to it the traditions of their fathers, and the commandments of men ; but by this, was their religion made better ? By no means. And our Lord Jesus Christ condemned them severely for this, saying : “ In vain do they worship me, teaching for doctrines the commandments of men. For, laying aside the commandment of God, ye hold the tradition of men, making the word of God of none effect through your tradition, which ye have delivered.” (Mark 7 : 7, 8, and 13, and Matt. 15 : 2, 6, and 9.)

And Jesus Christ forbids the calling of any one *Father* or *Master*. He says : “ *One* is your Father which is in hea-

ven, and *one* is your Master, even Christ." (Matt 23 : 8-10.)

And the passage, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven," has no reference whatever to legislation in the Church, but to the duties of the Church toward a brother transgressing some known command of God. This is manifest from what precedes. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them,

tell it unto the church ; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18 : 15-18.) That is, if a brother sins against any other brother, and will not repent when rebuked by the brother offended, and by others whom he takes with him, and finally by the whole Church, and for this reason he is excommunicated and rejected, this will be bound in heaven ; that is, will be ratified.

In all this, there is no legislation, except that which Christ himself commanded with regard to the mode of proceeding against an offending bro-

ther; and the act of the Church in such a case is only the application of the rule or ordinance of Christ—application of the rule or the law made by the only Lawgiver.

In this there is no more legislation than there is in the trial or condemnation of some one in a court of justice according to known laws.

The preacher has the authority to say to the sinner, "If you repent, you will be forgiven, because Christ has said this; and if you remain in sin, you will die, for Christ has said this." Nothing more can he do. And if Christ gave to the twelve a certain power or peculiar authority, as some one may suppose from the passage, "Receive ye the Holy Ghost; whose-soever sins ye remit, they are remitted

unto them, and whosoever sins ye retain, they are retained," (John 20 : 22, 23,) he gave it to *them*, and not to others, whom some call successors ; for the twelve Apostles of Jesus Christ had no successors—they were twelve, and not twelve thousand or myriads.

Should I hear the so-called *successors* of the Apostles speaking in foreign tongues without having learned them, then I may suppose that they are, perhaps, successors of the Apostles.

All who preach the word of God and salvation through Jesus Christ, are, in a certain sense, successors of the Apostles, but not as having power to work miracles, to speak strange tongues, to bind or loose the sins of any one as they may wish either for money or not.

As to your argument in proof that we ought to pray "*for the dead*," I say only that the passage you adduce, and on which you support your opinion, is not from any canonical book of the holy Scriptures, but from the 2d Book of Maccabees, which is not found in the number of books mentioned by the sixth Œcumenical Council as inspired, but is of the Apocryphal, and so the argument has no firm foundation.

And as to Confession, I only say that in the days of Chrysostom, secret confession did not exist in the Eastern Church, but only in the Western.

And concerning Transubstantiation, since you say that those who partake of the bread and wine in remembrance of the death of Christ are not benefited because they have only the *shadow*

and not the substance of the thing, I ask you, Did not Jesus Christ command us to eat the bread and drink the wine in *remembrance* of him ? (1 Cor. 11 : 24.)

And did the twelve disciples, when they partook of the communion at the hand of Christ, eat him then alive, while he lived ? And had they literally eaten him, did he not tell them that "the flesh profiteth nothing" ? (John 6 : 63.) And does not Paul say : " Wherefore, henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we him no more." (2 Cor. 5 : 16.)

And Christ said : " It is the spirit that quickeneth ; the flesh profiteth nothing ; the words that I speak unto

you, they are spirit and they are life.” (John 6 : 63.)

Said Christ to his disciples : “ Take, eat, this is my body.” (Matt. 26 : 26.) But he said it metaphorically ; for he was alive, and had not two bodies, the one with which he was clothed, and the other, which his disciples ate.

Said Christ : “ Verily, verily, I say unto you, I am the *door*.” (John 10 : 7-9.) “ I am the *vine*.” (John 15 : 1.) “ I am the *way*.” (John 14 : 6.) He is called also “ a *rock*,” (1 Cor. 10 : 4,) “ a *Lamb*,” (Rev. 7 : 17,) “ *Light*,” (John 9 : 5,) “ *The Passover*,” (1 Cor. 5 : 7,) “ a *foundation*,” (1 Cor. 3 : 11,) “ a *chief corner-stone*,” (1 Peter 2 : 6,) “ a *Lion*,” (Rev. 5 : 5,) and various other names which the reader easily under-

stands, not according to the letter, but metaphorically.

Finally, I refer you to what Eusebius Pamphilus says concerning this subject, in the 11th and 12th chapters of his third book against Marcellus, where you will find the following :

“CHAPTER XI.

“Because he did not attend to the meaning of the word, he (Marcellus) supposed that he (Christ) despised the flesh which he had received from the Holy Virgin; afterwards, for this reason, he (Marcellus) undertakes to make out that, at the end of all, the Word in God will leave the flesh destitute of his energy. He (Marcellus) says, therefore, in these very words : ‘ Because

concerning the flesh, which he had spoken of to his disciples, thus he says : Doth this offend you ? What, and if ye shall see the Son of Man ascend up where he was before ? It is the spirit that quickeneth : the flesh profiteth nothing.' If, then, he (Christ) confesses that the flesh does not at all profit him, how is it possible that it, (the flesh,) which is from the earth, and does not at all profit, should be found with the word, and be profitable to him in future ages ? You see what perversion of the Gospel word he (Marcellus) uses, because he understood not the saving sound of the word, how it was said, and for what reason.

CHAPTER XII.

“EXPOSITION OF THE EVANGELICAL WORD.

“But taking up the evangelical writing, observe all the teaching of our Saviour; that he does not speak of the flesh which he took, but of the mystical body and blood; for because he fed the multitudes with five loaves, this produced great wondering in those who saw it; the greater part, however, of the Jews, considering what was done as a small thing, said to him: What sign, then, doest thou, that we may see and believe? Then they mentioned the manna in the wilderness, saying: ‘Our fathers did eat manna in the desert; as it is written, he gave them food from heaven to eat.’ To these

things the Saviour replied : Verily, verily, I say unto you, Moses gave you not that bread from heaven ; but my Father giveth you the true bread from heaven. And afterwards he added, ' I am the bread which came down from heaven ;' and again : ' The bread which I will give is my body.' And again he adds : ' Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him.'

" While he related these and such like more mystically, some of his dis-

ciples said : This is a hard saying. Who can hear it ? To whom the Saviour replied, 'Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life;' by means of which he taught them to understand, spiritually, the things spoken concerning his flesh and blood; for do not suppose that I say ye ought to eat the body with which I am clothed, neither suppose that I command you to drink my sensible (*αἰσθητόν*) and bodily blood; but know well that my words, which I have spoken unto you, are spirit and life; so that his words themselves and sayings are the flesh and the blood, by

which, whoever partakes, being nourished as by heavenly bread, shall partake of the heavenly life. Let not this offend you, therefore, says he, which I have said to you with regard to my own flesh being meat and my own blood being drink ; neither let the simple hearing of whatever I have said concerning my flesh and my blood trouble you, because these do not at all profit when heard simply by the sense, (*αλο-θητῶς*,) but the spirit is that which gives life (*ζωοποιεῖ*) to all who can hear it, spiritually, (*πνευματικῶς*.)

“But this new expounder of the evangelical lessons, not understanding any of these things, hear how he writes, saying with these very syllables: ‘Touching his human body, and showing it to the beholders, doth

this offend you? said he; What and if ye shall see the Son of Man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing.' To whom (Marcellus) one may say: And where, O bold man, is the addition of the words which are not found in the evangelical writing? For the phrase, 'The Saviour touching his human body, and showing it to the beholders, (saying,) doth this offend you,' you of your own self formed, and you only have the boldness to make this addition. And he who of himself had this boldness thinks to make out, from this, that the flesh of the Saviour will be left destitute of the energy of the word, saying, if, then, he confesses that the flesh does not at all profit him, how is it possible that it, (the flesh,)

which is from the earth and does not at all profit, should be found with the word, and be profitable to him in future ages? But so ignorantly and unreasonably was he moved to misinterpret the evangelical voice, (*φωνήν*,) and in a similar manner he made perverse expositions of the Apostolic words."

These things, says Eusebius Pamphilus, one of the most distinguished of the *three hundred and eighteen* "*inspired Fathers*" who were assembled in the first Œcumenical Council at Nice. And with what he said on this subject I agree. And if Eusebius was "*God-bearing and Inspired*," (*θεοφόρος καὶ θεόπνευστος*,) am I, who say the same thing, blasphemous?

And since, to those who read your

pamphlet, you represent "certain persons as ever contending with your devout people concerning the faith of holy doctrines and customs, not that they may be enlightened and benefited, but that they may lead astray some of the more simple among you from the true faith, and having led some one astray, they make him twofold more the child of hell than themselves: and, as never ceasing to plot against you, never weary of seeking proselytism; and that my two books, '*Exposition of an Apostolical Church*,' and '*The Rites of an Apostolical Church*,' are proof of this," allow me to say to you that contention I do not wish, neither do I desire to cause any one to wander from the true faith, nor to make any one worse than I am; but I do desire that all men of every

nation may come to the knowledge of the truth as it is in Christ Jesus ; that all may come into the unity of the faith as it is taught in the word of God in the inspired books of the Old and New Testaments, from which I learned my religion from my childhood, and not from men of any church in the world ; and in those two books of mine, which you call "*very erroneous and blasphemous*," I rest upon passages from the Sacred Scriptures, and not upon the sayings of any man, or of any nation. And I do not believe that there is any man in Greece, or in any other part of the world, who, by receiving the Holy Scriptures and searching them according to my exhortation, has, on this account, become worse than he was before.

The desire of my heart is, that men may become better, leave off lying, drunkenness, and riotous living of every kind; that they may love the Lord God with all the heart, and their neighbor as themselves; that they may follow Christ in the regeneration; that all may believe all whatever Jesus Christ teaches us, who is “the *Author* and *Finisher* of our Faith,” (Heb. 12 : 2;) that they may become, as he was, meek and lowly in heart; that they may seek the good of others as they do their own; that they may become merciful, and pure in heart; that they may hunger and thirst after righteousness; that they may keep the commands of God; that they may believe in Jesus Christ as the only Saviour of sinners, and be saved.

Now, thus believing and acting, is

it a Christian work for you to revile me? to represent me as blasphemous and anti-Christian? I think not. When one of the disciples of Jesus said to him that they saw one casting out devils in his name, and that he did not follow them, and that on this account they forbade him, Jesus said: "Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me; for he that is not against us is on our part; for whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about

his neck, and he were cast into the sea." (Mark 9 : 38-42).

I was ordained an Evangelist, and consider it my duty to proclaim to all, in so far as I have opportunity, the word of God and the truths therein contained. And to this I confine myself. I do not preach the doctrines of this or that church; but the doctrines which God teaches in the Sacred Scriptures.

I believe in the symbol of faith which was drawn up by the first Œcumenical Council in Nice, and which that Council judged sufficient for every Christian, as containing the principal doctrines of the word of God; indeed, the third Œcumenical Council in Ephesus (431 years after Christ) expressly said: "The holy Coun-

cil ordained that no other faith (creed) than that ordained by the holy Fathers, assembled, with the Holy Ghost, in the city of Nice, should be presented to any one, or even be written or composed; and that they who should dare compose another faith, (creed,) or even bring forward, or present to those who wish to return to the knowledge of the truth, either from Paganism or Judaism, or even from any heresy whatever, they, if they are bishops or priests, shall be ejected—the bishops from the office of a bishop, and the priests from the clergy; and if laics, shall be anathematized.” (See the 7th canon of the third Œcumenical Council in Ephesus.)

This symbol (creed) I, from the heart and undoubtingly, believe, not

because it was drawn up by the Œcumenical Council, but because it is in accordance with the word of God, and I acknowledge it before all. Why, then, do you accuse me, and present other things not contained in this creed, and demand that I should believe them, and, if I do not believe them, proclaim me a heretic, erroneous, blasphemous, and a child of hell? For this you ought, according to the 7th canon of the third Œcumenical Council, to be ejected from the office of bishop.

The symbol of faith, (creed,) as composed by the first Œcumenical Council in Nice, I believe, I tell you again, undoubtingly, with all the heart, and I confess it before all; and you cannot, as belonging to the Eastern Church, demand of me any thing more, without

losing your office as a bishop, according to the aforesaid canon.

Finally, we shall, both of us, ere long appear before the fearful judgment-seat of Jesus Christ, and he will judge us according to the things written in the Holy Scriptures, and not according to the decisions of Sanhedrims or Councils, which often contradict each other, and sometimes ordain things contrary to the word of God. Let us not, then, revile each other, but let us conduct towards each other with gentleness, imitating Christ, "who did no sin, neither was guile found in his mouth;" who, "when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously," (1 Pet. 2 : 20-23;) and grow "in grace and in the

knowledge of our Lord Jesus Christ, the only mediator between God and men," (1 Tim. 2 : 5,) and the only Saviour of sinners, to whom be glory both now and for ever. Amen.

EXTRACTS FROM

"CORRESPONDENCE RELATIVE TO THE REV.
JONAS KING," PRINTED BY ORDER OF
CONGRESS, PAGES 81, 82, AND 108-118.—
"*Thirty-third Congress, Second Session.*"—" *Ex. Doc.*
No. 67."



SUBSTANCE of the complaint of the
Synod of Greece, and motion of the
Attorney-General thereon, before the
Court of Correctional Police, that a
true bill be found against Dr. King:

"The holy Synod of the Kingdom
of Greece being informed that the
American missionary, Jonas King, here
resident, having returned from Europe,
(where he had taken refuge, flying
from this place on account of the het-

erodox teaching and proselytism he had practised, and of the criminal prosecution which he was about to undergo, by virtue of the law,) has again begun to persevere in teaching publicly, in his house, dogmas, principles, and opinions altogether repugnant to the grounds of our holy religion, and which fatally assail the mysteries, the rites, and the customs of the orthodox Oriental Church of Christ, has, in due form, complained against him, and prayed his prosecution and punishment, for that his behavior here in Athens is become scandalous, and so forth.

“The complaint aforesaid, and divers other written papers from the holy Synod, the ministry of religion and instruction, and the administrative

police of Athens and the Piræus, all touching the said heterodox teaching of the aforesaid American missionary, Jonas King, coming to the knowledge of the Attorney-General, it was ordered, that a regular inquest be had, from the result whereof it appears :

“That the said Jonas King, an American missionary, being here at Athens, does continue, from the year past, hitherto, to teach, in his own private house, publicly, and in the hearing of all such as come thither, and to discourse concerning religious opinions, uttering, to the scandal of hearers, opinions, principles, and sentiments repugnant to the grounds of our holy religion, and of the orthodox Oriental Church of Christ, and having a pernicious influence thereon, inveighing against the

orthodox Greeks, for that they worship the Deity in an erroneous manner, and mocking and blaspheming the dogmas of our immaculate faith, and the traditions, and the customs, and whatsoever is honorable and revered in our orthodox Church, as that of *transubstantiation*, and so forth, wrongly expounding the divine and holy Scriptures, and reviling its mysteries, and its rites, that of divine baptism, and others; and particularly he characterizes as idolatry the worship (or adoration) of our most holy mother of God, and ever-virgin Mary, and of the saints, regarding the first as not ever-virgin and mother of God, and the others as mere men. In like manner he calls the holy fathers of the Church heretics and idolaters, and does not receive the sacred Councils,

and the things ordained by them in matters of religion, and delivered by tradition to the later orthodox Christians; and by reason of this, his heterodox teachings, he is become a scandal in Athens, provoking a riot in his house, on a certain day, at the hour of his teaching.

“But as to proselytism effected by the same, there appeared indeed, from the inquest, to be some proofs of it; but they were not sufficient, for the present, to establish a charge against him. The accused being interrogated, and defending himself, did not deny the teaching he practises, but affirmed, that he teaches rightly whatever he thinks and believes as such.

“But inasmuch as the punishable act of heterodox preaching now under

consideration, committed by the said accused, Jonas King, is provided against and made punishable, by the seventeenth and eighteenth articles of the law concerning reviling, and so forth, therefore, we move, that this Council do decree, that there exists sufficient cause for accusation against him, and that it do send him to the bar of the Court of Correctional Police in this city, to be adjudged guilty, for that, within his house, here situated, during the past and current year, he hath taught every Lord's day, and at divers hours, expounding forsooth the holy and divine Scriptures, and sundry other divine passages, wrongly interpreting the same, and uttering opinions, principles, and sentiments repugnant in general to the grounds of our

holy religion, and exercising a pernicious influence thereon, and upon the Orthodox Oriental Church of Christ, its mysteries, rites, and customs, contrary to the seventeenth and eighteenth articles of the law concerning reviling, and so forth; but do cease, for the present, any further proceedings against him on the charge of proselytism.

“ Judgment and Sentence of the Court of Correctional Police, No. 704.

“ The Court of the Correctional Police of Athens, consisting of the President, B. K. Nicolopoulos; the Judges, Const. Papaspyrides, Nicol. Kallisperes, John Boniseres, and Const. T. Oeconomides; the Attorney-General,

Jo. Typaldos, being present, and the Secretary, Ar. Matakides, being publicly assembled in the Court-room of the Court, the twenty-second of February, (fifth March, N. S.,) 1852, for the trial of Jonas King, charged with reviling, who appeared, having also his advocates, Spyridon Triantaphylles and Spyridon Pellicas, here present:

“The Council of this Court, by its order No. 401, of the twenty-third of August, 1851, sent to the bar of this Court the said respondent, to be tried, for that preaching, in the years 1850 and 1851, within his house, in this place, publicly, in the exposition of the Sacred Scriptures, that baptism is no other than a simple symbol, and consequently it is indifferent whether one is sprinkled or immersed; that

those who eat a little bread, and drink a little wine, are foolish in thinking that they will be saved by this communion; that the most holy Mother of God is not ever-virgin; that those who worship her, as also the other divine images, are idolaters; that he does not accept the sacred Councils, and the things ordained by them in religion, and handed down by tradition to the orthodox Christians in later times; that the fathers and the saints of the Orthodox Oriental Church of Christ were deceivers, and, as a consequence of this, they brought in divers heresies; that holy baptism is no other than an external sign for Christians; that they who keep Lent are foolish; that many deceivers have come into the world, and have brought in many

.

and divers heresies among men, saying, if a man sin, it is well to give alms to the poor, that God may forgive the sin, and to pray to certain men, whom they call saints, that they may act as mediators with God, that his sins may be forgiven, etc. ; in public discourse having perused all the documents relative to the process ; having deliberated according to law :

“Whereas, from the sworn depositions of the witnesses for the prosecution at the bar, the confession of the respondent, and the whole proceedings, the following facts appeared : that, particularly in the years 1850 and 1851, the accused, regularly, every Sunday, and at a specified hour, namely, at eleven A.M., received publicly into his

house every one who came, and in their hearing, taking as a theme a passage of the holy Gospel for that day, expounded the same; but that, in his public teaching, called by him preaching, he did not confine himself to the exposition of his text according to his religion, but going of set purpose, beyond his proper sphere, did malevolently revile our holy canons, and the traditions of the Eastern Church, not admitting as mysteries baptism and transubstantiation, and, touching baptism, that it is indifferent whether it be by immersion, or sprinkling, (which he considers more correct,) because the baptized is not purified by it from sins, and that those who think the contrary are foolish; that the Communion is only bread and wine, and cannot

be any other than a simple type for remembrance; that the mother of God is the mother of Christ, and simply a woman, and did not remain a virgin after the birth, [of Christ,] but bare also other children, and that we ought not to worship her; that the worship of the holy images is idolatry, as also that we ought not to worship the saints, because they are simply men, and that neither they, nor the mother of God, can mediate for us with God, and that those who profess this are foolish; that the fasts, and the celibacy of the monks and prelates, are contrary to the divine commands; and that, with the exception of the first Council, the others were the invention of the emperors, for political purposes, and for this reason, their acts are of no authority;

that in this teaching, as has already been set forth, always on the same day and hour, he had no other hearers but the children of the Orthodox Eastern Church, and did not confine himself, in his preaching, to the exposition of the Gospel, according to his opinions, but, of set purpose, arrayed himself against the dogmas and canons of the Eastern Orthodox Church, attacking them; that as from his preaching arose scandal among his hearers, and, on certain Sundays, some one of his hearers undertook to refute him, but he was not willing to enter into the contest, and in order to compel them to go away, he hoisted, in his house, the American Flag; that besides the teaching on the Lord's day, at eleven o'clock, he received also, in

the evening, every Sunday, at a specified hour, some of his chosen ones, to whom he spoke concerning religion; and finally, that, not seeing for some Sundays the witness G. Meledon, he sent to him to know why he did not continue to come to hear him, and invited him to go, and also he invited to this another witness for the defence, and in general he was pleased when he saw many hearers.

“Whereas, from the things briefly set forth, and their connection with one another, it is sufficiently evident, and the Court is persuaded, that the respondent, Jonas King, in the years 1850 and 1851, in this place, in public discourses and teachings, attacked, by malevolent expressions, the dogmas, and the ordinances, and the customs

of the Eastern Church, and expressed such principles, and opinions, and sentiments as are contrary in general to the basis of religion, and are injurious to religion and morals; and the calling the mother of God simply a woman, and affirming that she bare also other children, and that the communion—that is, the body and blood of our Lord Jesus Christ, is bread and wine, are incontestably malevolent expressions and principles, opinions, and sentiments contrary to religion are the whole of his teachings, as is above set forth, and this has a prejudicial influence upon religion and morals; . .

.

“Therefore, adjudges Jonas King, born in Hawley, in America, residing in Athens, aged fifty-nine, evangelical,

guilty of having attacked, in the years 1850 and 1851, in this place, in public discourse and teaching, by malevolent expressions, the dogmas, the ordinances, and the customs of the Eastern Orthodox Church, and of expressing principles, opinions, and sentiments which are contrary in general to the bases of religion, and are prejudicial thereto.

“Adjudged, decided, and published at Athens, the twenty-second February, 1852.

The President, B. K. NICOLOPOULOS,
CONST. PAPASPYRIDES,
N. KALLISPERES,
J. BONISERES,
K. J. OECONOMIDES,
A. MATAKIDES, Clerk.

“After the publication of this judgment, having heard the Attorney-General moving that the convict be sentenced to the least degree of punishment, to the costs of trial, the duty on the stamps, etc., and that order be taken for his expulsion, as an alien, beyond the bounds of the Greek Commonwealth,

“The counsel for the respondent convicted not excepting to said motion as it regards the penalty, but resisting the same as far as regards the exile of his client, and praying that said motion be so far denied, having in view the documents relative to the proceedings, having deliberated according to law ;

“Whereas, the act whereof the respondent, Jonas King, stands convict-

ed, is provided against and made punishable by Articles seventeen and eighteen of the law concerning reviling in general, and concerning the press, which prescribes thus :

“ ‘17. Imprisonment for a term not exceeding three months, and, on a second conviction, not exceeding six months, is inflicted upon him, who, in public discourse, in writing, or by symbolical representations, attacks by contemptuous mockery, or malevolent expressions, the dogmas, the ordinances, and the customs of the Oriental Church, or other religion existing with the consent of Government.

“ ‘18. Whoever shall, by public discourse, teaching, writing, or symbolical representations, express himself to the

scandal of others in manner derogatory to the reverence due to the Creator of the universe ; whoever shall express such principles, opinions, or sentiments as are repugnant in general to the bases of religion and morals, or as are otherwise injurious to religion or to morality ; whoever shall endeavor to justify acts characterized as offences or crimes by the law, shall be sentenced to imprisonment for a term not exceeding three months ; and, on a second conviction of the crime, shall be punished with imprisonment for a term not exceeding six months.'

"Whereas, the motion of the Attorney-General, that the banishment of the respondent from the country be ordered at the same time, is founded

upon the law, (Articles thirty-four and thirty-seven of the penal code,) because the respondent adjudged guilty, inveighing, as has been before set forth, so scandalously against the Orthodox Eastern religion, the canons, traditions, and its customs, is, in conduct and behavior, preëminently dangerous to morals, which are the bases of the Gospel and of this Eastern religion ;

“Therefore, considering also Article 32 of the penal code, and 82 of the code of criminal procedure, sentences the said Jonas King, convicted as aforesaid, to fifteen days’ imprisonment, to the costs of trial, and the duty on the stamps, to be collected by the committal of his person, and orders his exile from the territory of Greece, after the

execution of the sentence of imprisonment.

“Adjudged and published at Athens,
this 22d of February, 1852.

The President, B. K. NICOLOPOULOS,
CONST. PAPASPYRIDES,
N. KALLISPERES,
J. BONISERES,
K. J. OECONOMIDES,
A. MATAKIDES, Clerk.

“For the accuracy of the copy,
Athens, the 22d of February, 1852.

CH. A. ANASTASOPOULOS,
[L.S.] Under Clerk.

Final judgment of the Areopagus.
[No. 18—Penal Sentence.]

“The Court of the Areopagus, consisting of the Judges,

G. A. RALLES, President,

A. POLYZOÏDES, Vice-President,

P. SPELIADES,

A. BULGARIS,

P. PAPAREGOPOULOS,

J. G. N. MAVROMATES,

B. J. OECONOMIDES ;

present also the Attorney-General, J. A. Somakes, and the Clerk, G. Koutopoulos, assembled in public session the 10th of March of the present year, (22d of March, N. S.,) to hear and determine the appeal following, of Jonas King, present by his attorneys, M. Renieres, A. Balanos, S. Pelli-

cas, D. Kyriakos, G. Bellius, and Sp. Triantaphylles.

“The Council of the Court of Correctional Police, at Athens, by its order No. 401, of the 23d of August, 1851, sent down Jonas King to the bar of the same Court of Correctional Police, to be adjudged guilty, for that [by] preaching, in the years 1850 and 1851, within his house, in this place, publicly, in the exposition of the Sacred Scriptures, that baptism is no other than a simple symbol, and consequently it is indifferent whether one is sprinkled or immersed; that those who eat a little bread and drink a little wine are foolish in thinking that they shall be saved by this communion; that the most holy mother of God is not ever-
-living; that those who worship her, as

also the other divine images, are idolaters; that he does not accept the sacred Councils, and the things ordained by them in religion, and handed down by tradition to the orthodox Christians in later times; that the fathers and the saints of the Orthodox Oriental Church of Christ were deceivers, and as a consequence of this, they brought in divers heresies; that holy baptism is no other than an external sign for Christians; that they who keep Lent are foolish; that many deceivers have come into the world, and have brought in many and divers heresies among men, saying, if a man sin, it is good to give alms to the poor, that God may forgive the sin, and to pray to certain men, whom they call saints, that they may act as mediators with God, that

his sins may be forgiven, etc.; in public discourse, by contemptuous mockery and malevolent expressions, did attack the dogmas, the ordinances, and the customs of the Oriental Church, and did express opinions and sentiments contrary in general to its bases, and having an injurious influence, that is, contrary, to wit, to Articles 17 and 18 of the statute concerning reviling, etc.

“From this order the accused took his appeal, upon which was published, the 10th of September, 1851, No. 2485, the judgment of the Council of the Court of Appeals, in this place, by which his said appeal was rejected, the order from which he appealed affirmed, and the Articles 17 and 18 of the law concerning reviling, etc., were applied.

And of this judgment, the same accused prayed the reversal, and the *Areopagus* published, on the 20th of December, 1851, its judgment, No. 117, by which it reversed the said order, No. 2485, of the Court of Appeals, in so far as concerned the application of Article 18 of the law concerning reviling, but denied his prayer of reversal of the same order, in so far as regarded the application of the Article 17 of the said law.

“In pursuance whereof, the case in question was brought before the Court of Correctional Police in this place, the 22d of February of the present year. Trial being had, the said Court, by its sentence, published, the same day, No. 704, adjudged the aforesaid Jonas King, born in Hawley, in America,

and residing in Athens, guilty of violation of Articles 17 and 18 of the law concerning reviling and concerning the press; and, by the same judgment, sentenced him to fifteen days' imprisonment, to the costs of trial, to be collected by the committal of his person, and further ordered his banishment from the territory of Greece, after the execution of the sentence of imprisonment.

“Of this sentence the respondent convicted, King, prayed the reversal, for the reason, that it was not true that he had mocked, or reviled, or used malevolent expressions against the Eastern Orthodox religion, and that he had not attacked the reverence due to religion in general, contrary to the Articles 17 and 18 of the law concerning reviling.

“The attorneys of the appellant, by their written motion, added the following causes of reversal :

“1st. Because, in the adjudicatory part of the first point decided, the ‘expressions’ held punishable are not set forth in certain, nor the opinions and sentiments which are contrary to religion in general.

“2d. Because, as to the first branch of the offence found, the Court expressly adjudges, that ‘the calling of the mother of God simply a woman, and (affirming) that she bare also other children, and that the communion—that is, the body and blood of our Lord Jesus Christ—is bread and wine,’ are malevolent expressions ; whereas these expressions are manifestly not malevolent, but are simply contrary

to the dogmas and the traditions of our holy religion, which does not render these expressions punishable, because they do not imply any malevolence against our traditions and dogmas; so that the Court of Correctional Police erroneously applied the 17th Article of the law concerning reviling, etc., ruling that [the offence of using] malevolent expressions against the dogmas, etc., of the Oriental Orthodox Church is committed whenever one simply expresses principles contrary to those consecrated by the dogmas.

" 3d.

" 4th.

" 5th.

" 6th.

" 7th.

“ 8th.

“ 9th.

“ 10th. Because, by the original judgment of the Court of Correctional Police, it is not found that Mr. King attacked morals; so that the Court could not modify the form of conviction so as to apply exile, nor is there any mention made concerning *good* morals, which the law supposes.

“ 11th. Because, Jonas King, *first*, as an American, *second*, as American Consul, could not be exiled from the country, by virtue of the treaty between America and Greece, the 10th and 22d December, 1837.

“ Having heard the arguments of the reporting Judge, A. Bulgaris, the attorneys of the appellant, and the Attorney-General, having deliberated accord-

ing to law, as to the first cause of reversal,

As to the second,

As to the third, fourth, and fifth, . . .

As to the sixth, [and seventh,] . . .

As to the seventh, [eighth,]

As to the eighth, [ninth,]

As to the ninth, [tenth,]

As to the last, [eleventh,]

“Now, for the causes aforesaid, the Court here, considering articles 34 and 37 of the penal code, and article 82 of the code of criminal procedure, reverses the judgment of the Court of Correctional Police in this place, No. 704 of the year 1852, so far only as thereby Jonas King was adjudged guilty of the violation of article 18 of the law concerning reviling in general and concerning the press, denies

the prayer of said Jonas King for reversal of the same, so far as respects the remainder of said judgment; and affirms the aforesaid judgment of the Court of Correctional Police of Athens, as respects the conviction of said Jonas King, for that he, in the years 1850 and 1851, in this place, in public discourse, and teaching, attacked, by malevolent expressions, the dogmas, the ordinances, and the customs of the Eastern Orthodox Church, contrary, to wit, to article 17 of the law concerning reviling and concerning the press; and by virtue of this said article—which provides ‘imprisonment for a term not exceeding three months, and, on a second conviction, not exceeding six months, is inflicted upon him who, in public discourse, in writing, or by

symbolical representations, attacks, by contemptuous mockery, or malevolent expressions, the dogmas, the ordinances, and the customs of the Oriental Church, or of other religion existing with the consent of the government'—sentences the said Jonas King to fourteen days' imprisonment, and to the costs taxed in the Court of Correctional Police, to be collected by the committal of his person; affirms the same judgment of the Court of Correctional Police, as to its sentence of banishment of the same Jonas King, as an alien, from the Greek realm; orders that the present judgment be written on the margin of the original of that reversed, in so far as regards the part reversed, and that the same be published, through the press, at the

expense of the public, upon which it imposes the duties on the stamps; and further orders, that the moneys deposited be returned to the appellant.

“Adjudged, determined, and published at Athens, this 13th (27th) of March, in the year 1852.

The President, G. A. RALLES,

A. POLYZOÏDES,

P. SPELIADES,

P. PAPAREGOPOULOS,

J. G. N. MAVROMATES,

K. J. OECONOMIDES,

A. BULGARIS,

G. KOUTOPOULOS, Clerk.

“A true copy. Athens, 26th March,
(7th April,) 1852.

EUS. CONSTANTINIDES,

[L.S.]

Under Clerk.”

PARDON, GIVEN BY THE PATRIARCH OF
JERUSALEM, TO PILGRIMS, AND OTH-
ERS, WHO PAY FOR IT A SUITABLE
SUM OF MONEY.

Translated from the Original Greek.

ATHANASIUS, by the mercy of God,
Patriarch of the Holy City Jerusalem,
and of all Palestine :

Our mediocrity, by the grace, gift,
and power of the all-holy and life-
giving Spirit, given by our Saviour
Jesus Christ to his holy disciples and
apostles, both to bind and loose the
sins of men, having said unto them,
Receive ye the Holy Ghost ; Whose-
soever sins ye remit, they are remitted
unto them ; whosoever sins ye retain,
they are retained ; and whatsoever ye
bind and loose upon earth, shall be

bound and loosed in heaven: and this divine grace having passed from them to us in regular succession, pardons his spiritual son in whatever, as a man, he has sinned, and against God done evil in word, or in deed, or in thought, voluntarily or involuntarily, and in all his feelings, and if he has been under the curse or excommunication of a high-priest, or priest, or if he has fallen under the anathema of his father or mother, or his own, or violated an oath, or if with any other sins, as a man, has been pierced, these also, if he confessed them to the spiritual fathers, and from the heart received the penance imposed by them, and performed it with a ready mind,—from the guilt and crime of all these, we loose him, and have him free and par-

doned, by the almighty power and grace of the all-holy Ghost. And as many as he, through forgetfulness, left unconfessed, all those also, may the merciful God forgive him, by (his) own philanthropy and goodness, through the intercessions of our most blessed Lady, the mother of God, and ever-virgin Mary, of the holy, glorious, and altogether praiseworthy Apostle James, the brother of God, and first Hierarch of Jerusalem, and of all the Saints. Amen.

ATHANASIUS, Patriarch of Jerusalem,
and in Christ Supplicator.

The above Pardon, given by the Greek Patriarch of Jerusalem, and of which the above is a translation, I

procured through a Greek friend at Athens.

The possessor of it was unwilling to part with it, but was finally persuaded to let my friend have it.

He paid for it, my friend thought, one thousand or fifteen hundred piastres. The piastre, when I was at Jerusalem forty years ago, was worth about one eighth of a Spanish dollar.

For such a pardon, some paid more, I suppose, and some less, according to their ability.

An old woman in Athens told me that her godfather obtained for himself this writing of Pardon, without going to Jerusalem in person, and by paying about four hundred dollars of our money. Cheap enough, if it

would procure, as he supposed, a safe entrance into heaven.

This document I found it very difficult to procure, as it is very highly valued by those who possess it, and they wish to keep it through life. Having this, they can, as I was told, partake of the Communion, without going to confess; and when they die, it is placed upon their bosom in the coffin, and buried with them, as, I suppose, a kind of passport to heaven.

It is on this account, no doubt, that it is so difficult for any one to procure a copy of it. So a Professor in the University at Athens told me, and I never saw more than two or three copies of it.

Having procured the one of which the above is a translation, I brought a

lithographer to my house, and had it lithographed, leaving out the name of the person to whom it was given, and leaving out, also, the pictures of the saints and angels with which it was surrounded. This I now regret. But I left them out, in part in order to save expense.

As they were left out, it is necessary to give a *short* description of them.

At the four corners of the document are the four Evangelists. On the left side, and above Mark, is the picture of St. Athanasius; and above that, and under Matthew, is the picture of Christ on the Cross, and near by, his mother Mary, and his beloved disciple John.

On the other side, and above Luke, is the picture of James, called the holy brother of God. Above this, and un-

der John, is a representation of the Resurrection of Christ.

At the bottom, under the signature of the Patriarch, in the middle, is a picture of the Church of the Holy Sepulchre, at the right of which is a representation of the mourning at the Burial, and on the left, a representation of the meeting of Christ and Mary, when he said, Touch me not.

The whole is crowned with a representation of Christ ascending between two angels, sounding trumpets, and a cloud receiving him out of the sight of his disciples, who stand with his mother gazing up into heaven.

JONAS KING.

NEW-YORK, Feb. 4, 1865.



